Time and Its Curve Last Part, which is French Insurrection in also Tonalism (After Years I, II and Part I with Theatre, the Final Part)

## I. Fragmentation – Philosophical Detour to Blue Notebooks

The critical investigation of language, encounters the French surrealism of a man who is bearded, a few in fact, black, one Arab, who then is a finally in the mirror, a phenomenology which then is the bricolage, of water, the Rue, which then is also a magisterial construction, of one art, which is then in surreal imagery a four part novel, which criticises the German aspects towards in fact the pure flow, of French language, in the production of l'espace which then is spliced into this metaphysical exercise called language itself which frees a man if he is in meditation of the pure flow, of in fact rivers, and hills, and ravines then as historical studies on a book also, which is then small steps on a door step which is sitting in the middle of the process of walking as a wait for a bus which shifts back to the intellectual montage, as in fact Marx's lesser arguments which meant an intellectual affinity in fact for what is called the fragments on machines, as also a process of science, education, but more interested then in the masterpiece of German arguments translating Marx then into a formalistic daily life of living capital as a impure argument within the immanent which broke into a general insurrection – L'Commune Paris.

I meant that in fact Leon Trotsky and Lenin met twice in the long instance of French fragmentation meant to be then in a long lyric with Ilaan and Belano also a awakening in the mornings of Ireland which had some resonance to the sense of memories, daily life, subjective heights of race as consciousness, in fact political consciousness which then is immanent to radicalism which the recent Walter, is in fact engaging with the black Walter, who is then a historian which is related to that Benjamin who is in fact Walter which also means 'Walther' which then is water, but also washing the face, and drying the face, which is busy tactically orienting language to philosophy in Marx – that language is in fact, a philosopher argues articulating as he argues a speech, aesthetics then, a matter of the withering left which though is thriving in books, selling to one man, Ilaan who realised that in fact aesthetics is our future we will not live in artistic representations – that was the past for Hegel.

We cannot die, in artistic renditions, of the production of space. That intellection was experimental it freed, us all, that intellection, which was mediated by genius in a man who was walking home to Madrid, which though is in America, as we all denounce the Spanish art of arrogance, towards our own construction – French insurrection, which is as as Leion was in fact into his football stadium and is busy racing at infinite speed to dribble through four players easily and basketball is in fact Argentine insurrection, sheer speed, the black man is flying. In American idealism I am flying, I am making it to common life as infinite exercise as they argue – lesser notes on Architecture, and Hegel, Marx, a new name, spandrels, constructions full of divine Parsi life, what is this production, our own material a line and horizontal bizarre sketches overdetermined spandrels of the most divine Jewish libraries, which then materialise in this novel as exercise – a lesser argument which is higher, and higher than I meant, which is sheer arrogance in one material element called sports at one point geometry by the great Heidegger was also called 'Urdenstander' the movement of understanding while walking perhaps which then articulates the hand to a gesture, which Marxists call this long obscurantism which I picked up as Aesthetik, or better l'aesthetique.

## II. Mezrav

In fact an epistle is built on the small steps. I am in fact living epistle, the law is just even on meeting, it is just just, like jurisprudence on life – that I was awaiting and cancellation was in fact Priest and Pope in a confrontation, which was then Jewish acts, and even life's limited failure is proved in Prophecy which then produces a line of every point in life which becomes the Ilaan choice of Kabbalah which is simple faith, just following a epistle which is mediated by Hills. I argue then what is life, and its tragic possibility, that I might argue is just in faith, which juxtaposes Cornel with Alain talking in equal justice about the process the more dense more